

urging the man to state the whole truth, and the pride of conquest impelling him to set up a schism against truth. The author of the Garuda Puranam, whoever he might be, must have been sufficiently familiar with the works of Nagarjuna and other Buddhistic Medical Acharyas so as to be fully convinced of the truth of their statement, and attempted to make the Vedic number of skeletal bones as near to the truth as possible. This fact serves to throw a new light upon the date of the composition of the Garuda Puranam. It unmistakably points to a period of history when the victorious Brahmarishis once more attempted to restore the teachings of the Vedas in their pristine glory, and the truths of the Buddhistic science or metaphysics were still too potent a factor to be ignored or lightly dismissed—a fact which supports our contention and tends a plausible colour to the view we have adopted as regards the probable date of the composition of the Garuda.

The second question, that confronts us, is the purity of the text, *i.e.*, whether the Garuda Puranam, as we now possess it is what it was originally written by its author; or whether its bulk has been considerably increased by subsequent additions? In the first Chapter we learn that, the Puranam consists of eight thousand and eight hundred verses, and the subjects dealt with therein are creation of the universe, Pujas, Holy pools and shrines, Cosmogony and Geography, Ages of Manus, Duties of different social orders, Gift-making, Duties

of kings, etc.,.Laws, Vratas, Royal dynasties,
Therapeutics
with -/Etiology, Vedangas, Pralaya, Laws of
Virtue, desire,
and money, and Knowledge (of Brahma and
external things).
These then were the main themes that were
originally dealt
with in the Ga'ruda Puranam, and we may say
that this was so
¹ in the light of the principle of *Adhyaya*
Sampad (classification of chapters) which forms one of the
cardinal rules
forming the plan, of a Sanskrit work. We regret
to say, that,
many things, having no legitimate connection with
the main
themes of this Puranam, nor having a direct
bearing thereon,